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Vol. XVII. No. 48

# That Wider Fellowship

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# "It Is Rather"

AN EDITORIAL

# ON THE HORIZON OF THE CHRISTIAN CHURCH

## BEGINNING AT HOME IN WORLD FRIENDSHIP

"Beginning at Home in World Friendship" was the unique emphasis given by the Young People's Federation of the Toledo Council of Churches in their conference, held on November 1 and 2, which was called for the purpose of considering their responsibilities in the field of social action. An opening address by James Myers on "Why Concern Ourselves?" pointed out the religious significance of industrial, racial and international relations. The conference then broke up into study groups along these three lines and concluded its sessions with an international friendship banquet, at which Dr. Roswell Barnes, Associate Minister of the Park Avenue Presbyterian Church, New York, spoke on "Youth and World Peace." As a result of the conference, the young people decided to set up a standing committee on social relations and to plan for fellowship trips to various foreign-culture groups and to Negro groups in their own city. It is also probable that they will plan for participation in the Students-in-Industry Movement next summer,

## END OF THE MARVIN CASE SIGNIFICANT

It will be recalled that Fred Marvin, erstwhile editor of the *Daily Data Sheet*, was sued for libel about a year ago by Mme. Rosika Schwimmer. The bill alleged that he had called her a German spy and Bolshevist agent. The jury awarded her $17,000 damages, but he appealed to the Appellate Division of the New York Supreme Court, which affirmed the first judgment. He then applied to the Court of Appeals for permission to appeal from the judgment of the Appellate Division. This application was also denied on October 8, 1929, when he paid her the original amount with interest. Despite the verdict against him and the discontinuance of the *Daily Data Sheet*, he is now associated with the former President General of the D. A. R. and others in a new organization called the American Coalition, which issues *The Coalitionist* monthly. The case is significant because much of the misleading and mischievous propaganda against churches, colleges, social agencies and individuals engaged in promoting international peace, appears to have had a common source in the Marvin publications. An analysis of a mass of this super-patriotic literature has shown that it was loaded with misinformation of the most mischievous sort. The "data" on which the D. A. R. "blacklist" was built appear to have been furnished largely by Mr. Marvin. Recently the work of W. B. Shearer has furnished a similar example of unfounded propaganda. The so-called secret British document on which he staked so much, when the text appeared, was seen to be so manifestly a burlesque that it was inconceivable that any intelligent person could take it seriously. The *Daily Data Sheet* and the book, "Pastors, Politicians, Pacifists" likewise abounded in false and absurb statements.

## UNIVERSALISTS IN GENERAL CONVENTION

At at least one point, the Universalist General Convention, held recently in Washington, D. C., took an action that is almost (if not entirely) without precedent in the annals of national ecclesiastical assemblies, conventions and conferences. It adopted a resolution (by a vote of 97 to 62) in favor of legalizing the giving of information on birth-control and favoring the establishment of birth-control clinics under careful medical direction. The resolution came before the convention as a recommendation from a committee that has been studying the question for two years. The convention, by a much larger majority, expressed itself as opposed to capital punishment. A feature of special public interest was the dedication of the new Gothic tower on the National Memorial Church. It was dedicated to the ideal of "international justice and world peace as a loving and grateful tribute to Owen D. Young, who, inspired by faith in the constructive power of human brotherhood, contributed his rare talents of mind and heart to the healing of the nations devastated by the World War." Mr. Young is a Universalist layman.

## RACE RELATIONS SUNDAY ANNOUNCED

The eighth annual observance of "Race Relations Sunday" has been announced for February 9, 1930. This is an occasion which is coming to be observed increasingly in the churches for the purpose of emphasizing the meaning of the Christian Gospel for the contacts of the races with each other. Last year in many communities white ministers and Negro ministers exchanged pulpits on this Sunday, and in some cases church choirs made similar exchanges. The singing of "spirituals" served to give many a new appreciation of Negro music. A special message for Race Relations Sunday has been prepared and will soon be published, stressing the practical application of Christian principles to concrete interracial conditions that confront the churches. A folder of suggestions, with sections of interest to ministers, Sunday school superintendents, young people's societies, women's groups and interracial groups, will be furnished upon writing to the Federal Council's Commission on the Church and Race Relations, 105 East Twenty-second Street, New York.

We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the Fatherhood of God, scorns the brotherhood of man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. War means everything that Jesus did not mean, and means nothing that he did mean.—*Christians of America.*

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# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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# "It is Rather"

THERE is no longer any doubt as to the present governmental status of Quakers and members of other pacifist religious groups in this country. That status was pretty clearly determined on November 20th in the Margaret Webb case in which she was denied citizenship in the District Court at Richmond, Indiana, as reported in this issue. Members of such groups already citizens are tolerated, there being nothing else to do, but no others of their dangerous kind are to be admitted.

It would seem to be bootless to appeal this case to the higher courts. Indeed, despite the fact of membership in a well recognized pacifist denomination, the issues involved are so nearly the same as in the Schwimmer case, as pointed out the other day by Judge Hoelscher, that it is very doubtful whether an appeal would be granted. There is apparently but one thing left to do and that is to seek legislation by Congress that will correct the situation wherein the willingness to bear arms is the *sine qua non* of citizenship, even on the part of those whose opposition to all war is a fundamental matter of conscience.

Meantime there are certain aspects of the situation that may well be reviewed; not as a matter of melancholy reflection but for the purpose of seeing conditions as they are. Such evaluation is desirable as a part of the education of public sentiment that will be required to secure the aforementioned legislation. It will be readily granted that THE AMERICAN FRIEND may be biased sufficiently to make it difficult for us to present the situation in good perspective. Wherein we err in this respect, however, there will be plenty of patriotic volunteers eager enough to correct us.

In the large view of the situation, the thing that impressed and depressed one at the hearing before the Court the other day was the total ignoring of the new fundamental law of the nations, and of our own government, whereby war is renounced as an instrument of national policy. This is no longer a pious hope—it is *law*. This is not said in criticism of the District Judge whose difficult situation we fully appreciate in the pattern set for him by the Schwimmer decision of the Supreme Court. Yet if one were to judge merely by the points emphasized and re-emphasized in the hearing, he would have inferred that war, instead of being outlawed, had been re-espoused as the accepted means of international arbitrament. It was nothing less than a ghastly demonstration put on by the federal examiner wherein he stepped clear outside the bounds of accustomed procedure and asked the other applicants to declare their willingness to join the Army or Navy in case of war and if necessary "shed the blood" of the enemy. The fact that it was offered as a gratuitous insult to Margaret Webb and to the group of Friends present did not make it any the less reprehensible on the part of a federal official.

From one of his apparent obsession and animus some such cheap play to the patriotic grandstands might be expected. What concerned us much more was the attitude shown by the attorney appearing for the applicant. When in response to a question from him Margaret Webb made reference to the Pact renouncing war, he nonchalantly waved the whole question aside with the remark that we are not living in the millennium! Now here is a man who stands high in the legal profession, who apparently has little or no respect for the Peace Pact as law—the law of nations and of his own land; so little respect for it as reality that he refers to it lightly as a Utopian dream. Would he be considered a good citizen, much less a worthy representative of the profession of the law, were he to assume this attitude toward other basic laws of the country? To say the very least, it is poor psychology to assume that our government is not going to obey its own law. The fact that we have a high regard for the gentleman in question increases our sense of concern. If men of his standing take such a position, to whom may we look for the building up of a public sentiment that will bulwark the law of peace?

There are several obvious and glaring inconsistencies in the present status of the citizenship question as focussed by the Rosika Schwimmer and Margaret Webb cases. At the very time, on the one hand, that the United States has renounced war, we are stressing above all else, on the other hand, one's willingness to "shed the blood" of our enemies as a requisite for citizenship. One would think that a special welcome would be given just now to those who personally renounce war, in harmony with the new national policy and in eager support of it.

So far as Friends and members of other pacifist religious groups are concerned, we have a citizenship requirement being made of them that is entirely inconsistent with existing policy. In short, willingness to fight is demanded of those whom the government does not require to bear arms in war.

There is a much more flagrant inconsistency, however, which goes to the heart of citizenship and its

implications. Are the well-being and welfare of this country endangered or enhanced by the presence as citizens within its borders of Mennonites, Brethren and Quakers? We cite one example. When it was generally agreed that a patriotic service of high order was required to reorganize our department of Indian affairs, the President turned to two Friends, Charles J. Rhoads and J. Henry Scattergood, entreating them to undertake this difficult task, at great personal sacrifice to themselves. Their appointment was hailed with wide acclaim. Were these men to come up for citizenship papers, however, they would certainly be refused. Charles Rhoads gave up his position as head of the Federal Reserve Bank of Philadelphia in 1917 rather than be implicated with the war financing program, and both he and J. Henry Scattergood engaged in Friends relief and reconstruction work abroad.

A few weeks ago the Nation acclaimed the presence of England's Prime Minister among us and took great satisfaction in the epochal conference held by him and our President in the interests of international good will and world peace. Yet by our present standard of values, the mother who gave birth to our President would not be considered entitled to citizenship and were Ramsay MacDonald to apply for naturalization papers as a citizen of the United States he would be declared unworthy of the privilege!

The court room itself presented a contrast obvious enough to be impressive. All the applicants but the woman Friend represented foreign language speaking peoples, some of their names being hardly pronounceable by the Judge. A few could scarcely express themselves intelligibly and the ignorance of our political institutions manifested by some was painfully apparent. But they expressed a willingness to fight, and their shortcomings were overlooked. We are not reflecting upon these presumably good people whom we welcome and wish well. On the other hand, here was a woman of character and attainments, already one of us in language and culture, who happened to be born a little north of the Canadian line. She is closely identified with the things that make for righteousness in the community—but is too conscientious to place allegiance to State above allegiance to God. The others are accepted—she is refused.

In view of such inconsistencies, we can hardly express ourselves better than in a terse expression heard the other day in that artistic and impressive war drama, "Journey's End." In an English Army dugout in which the whole scene is laid, Osborne, a veteran officer, is narrating an incident of trench warfare to young Raleigh, who has just come out from England to join the Army. One morning an English soldier on patrol had been shot between the trenches and lay there groaning all day. At dusk three soldiers crawled out to drag him in. "It was so near the German trenches that they could have shot our fellows one by one. But, when our men began dragging the wounded man back over the rough ground, a big German officer stood up in their trenches and called out: 'Carry him!'—and our fellows stood up and carried the man back, and the German officer fired some lights for them to see by." Raleigh exclaims: "How topping!" and Osborne continues: "Next day we blew each other's trenches to blazes." Then Raleigh, after a moment's pause, says: "It all seems rather *silly*, doesn't it?" "It does rather," Osborne quietly replies.

Yes, it does rather!

# That Wider Fellowship

By Rufus M. Jones

*In our issue of November 7 we reproduced from the London "Friend" Rufus Jones' appeal for a wider Quaker fellowship as given in an address at Friends House in London. In the same paper, issue of November 8, appeared the following statement as the leading article.*

I HAVE spoken a number of times during my present visit in England on what I have called "a wider fellowship." I have inferred from the discussions that have followed my addresses that I have not altogether succeeded in making plain my dominating idea. I should like to make one last attempt before leaving England to make my point clear.

The thing that has caused a "stop" in the minds of my hearers, in so far as they have had a "stop," or at least the thing that has made them unenthusiastic in the response, has been the *feeling* that I was proposing a *double* level membership scheme—full membership for the inner circle of completely fledged and matured Friends and a weaker and less adequate type of membership for a much larger group of persons who would form a sort of "outer court of gentiles" or fellowship of those "without the gates," who would have somewhat the status of "associate members." To put the idea thus frankly and clearly is, of course, to demonstrate its impracticability and the futility of it. I have naturally never championed such a dull scheme.

My so-called "wider fellowship" already exists and is a more or less *patent fact*. The real issue is, not how to make it or create it, but rather how to recognize it and co-operate with it. The point I keep hammering at is just the fact that there is a vast number of persons in the world today who have been attracted to us by our way of life. They believe, rightly or wrongly, that we have caught the vision of the Great Galilean and are trying to put it into life and deed, and are not content merely to talk about it and preach about it. They have been convinced that our type of worship has truth and reality, that it is, at its best, living communion with a living and present God and that it produces a heightened quality of life and power in the worshipper. They hope and, in some measure, they believe that we have *found* what they are seeking and that we are a seed, though perhaps only a mustard seed, of the Church of the Spirit. They welcome and rejoice in our faith that the spirit of man can become a genuine candle of the Lord, i.e., a revealing centre of the life and light and love of God in a world that peculiarly needs vision and spiritual direction. They see, clearly or dimly, it may be, that pacts of peace, and scraps of paper between nations for the reduction of armies and navies and air forces, are, however good they may be in themselves, inadequate for the creation of the new civilization and internationalism, which can be built only on a deeper experience of the life of God re-lived in the

lives of men, and through the formation of a real brotherhood-spirit operating between man and man, which actually obliterates the occasion for war and for bitterness of heart.

It is some such hope or faith as that has turned the *expectation* of people to us and has made many of them want to come into closer contact with us. They have been attracted by floating rumors about us, or they have heard of our work of love and relief, or they have been impressed by the glowing words of Dean Inge or some other "cheer-leader" from the side-lines. And so the hope has come to birth and the expectancy has grown.

My main concern has been to call attention to this existent fellowship of friendly expectant sympathizers and to ask whether, in the language of St. Paul, we owe any debt to them, and whether we could draw closer to this widespread fringe of friends of the Friends and draw those that compose it closer to us. In one sense, it is a great consummation if we have carried our aims and ideals, our faith and spirit, into all religious communions and have transmitted a spiritual seed which is working and growing in every family and household of faith in the world today. Some of our Society would be inclined to rest content with that, and to say, now lettest thou thy servant depart in peace for our eyes have seen the consummation of our hopes. We can, they would say, afford to decrease as this seed of life increases in the larger bodies of the world's faiths. The torch has been passed on and now the hand that has passed it may wither.

I do not feel that way. I am not satisfied with that. I want that existent fact, if it is one, as I believe it is, to be a spur and inspiration to us to go forward to a new spiritual adventure. Of course, the first step in any such adventure must be the revitalisation of our own membership so that we may *in fact and truth* be the living spiritual nucleus of this enlarged fellowship. We cannot worthily meet the expectation of those who turn hopefully to us until we are in a nobler and more actual sense the candles of the Lord and the organs of his love and light. Our real test—a test which amounts in fact to a *destiny*—is whether this crisis is going to re-create us and bring us up to a new level of spiritual efficiency or not.

And the second point of my contention is that we ought to discover some way to minister to the present needs of this wider fellowship which stretches, as I am convinced, around the world. I have no ready-made proposal of a method or a technique or a plan of organization for drawing these scattered persons into closer union with one another and into closer relation with our meetings. I only insist that there is here a situation that calls for mature consideration and wise statesmanship. And we must take for granted that there are hosts of persons in this wider group who live where there are no existent Quaker meetings and that many of them are at a stage of life and experience that makes it desirable for them to continue their present membership in the bodies to which they now belong, while at the same time they need the ministration and fellowship of persons who are kindred in life and spirit with the new stage of faith that is being born in them.

It may be that we must widen out our whole conception of the function of our Society as a religious body. It may be that we ought to create something new. The one thing that is certain is that we cannot wisely say, Let us alone to enjoy our quiet, peaceful meetings, let us go on with the routine of our business gatherings and let us thank God that the period of creative work was finished by our forebears.

The easier aspect of the problem will be, no doubt, to discover how to minister to the fringe of seekers who are within reach of our present meetings and who can be drawn into some kind of fellowship with the meeting itself and the members who compose it. The more difficult aspect of the problem is to discover how we can share our ideals and our life with those distant seekers who live where there is no meeting, who are lonely and unsupported in their aspirations and who feel the need of fellowship with kindred spirits and who want to find some method of *massing* the spiritual forces of their region into some organic corporate life. I am convinced that we ought to make that consummation one of our major aims and undertakings, and that we ought to help such persons to find some type of group life in some sort of fellowship with the existent Society of Friends.

# Pendle Hill

By HENRY T. HODGKIN

*"As we traveled we came near a very great hill called Pendle Hill and I was moved of the Lord to go up to the top of it, which I did with difficulty, it was so very steep and high. I saw the sea breaking upon Lancashire. From the top of this hill the Lord let me see in what places he had a great people to be gathered. As I went down I found a spring of water in the side of the hill with which I refreshed myself, having eaten or drunk but little for several days before."—George Fox's Journal.*

SHALL we spend a few minutes in putting ourselves beside George Fox in this memorable experience? The much-traveled pilgrim, the prophet of a new way of life, finds himself at the foot of Pendle Hill. To the mountain climber it is no very arduous ascent, but here was a man accustomed rather to scaling the heights of the Spirit and to him it was evidently no small physical feat to reach the summit. Toiling to the top, with the conviction that he was moved of the Lord so to do, did he, one wonders, think of the long years during which he struggled with many inner difficulties and of the moment when his soul attained the mount of vision and there burst upon his mind the mighty truth, "There is one even Christ Jesus who can speak to thy condition?" Be that as it may, the physical toil was to be rewarded with a fresh vision of truth. Reaching the top his eyes turn to the distant and refreshing sight—"the sea breaking upon Lancashire." Thus in moments of emotional significance does some concrete feature burn itself into the mind and stay ever after in the memory as a part of the experience to fix it historically and geographically. The wind swept across the moors, between George Fox and the sea lay many an acre of smiling farm land, on every side were the familiar dales and hamlets where he loved to wander, sharing his good news of God.

All this he must have seen—and yet the something more is what makes Pendle Hill holy ground for the followers of this man. He saw "a great people to be gathered." Here and here and here must he go to find those who were seeking the light. Rolling country, crestless breakers, cloud-flecked sky—all fade from view.

"Only like souls I see the folk thereunder
Bound who should conquer, slaves who should be kings,
Hearing their one hope with an empty wonder
Sadly contented in a show of things."

In some such vision of eternal realities George Fox stood long, doubtless, on the mount of vision. Then, eager to be about his Master's business and forgetful of his personal comfort and even of the urgent needs of the body, he scrambles down the

hillside. Here comes another unconsidered touch. At his feet there bubbles forth a spring of water. How careless of Brother Body is the Apostle of the Spirit! But the very hillside opens, as it were, to remind him that the body must be preserved if the Spirit is to use it, and he halts to refresh himself before regaining the plain and entering upon the new task.

Allow the mind to dwell upon this picture and to fasten upon its significant features and it must always remain with us as a spiritual possession. It is a parable drawn from real life. For many there is a time of wandering which brings us, we scarcely know how, to the foot of the hill, Difficulty. As to Christian there comes a choice. For those who prefer the easy way around the base there may be passing delights but no great experience, no real advance. For those who choose to climb there are moments of weariness and perhaps of despair. They may find their mountain "very steep and high." The reward may be the vision of fresh worlds to conquer, or of how great things they must suffer yet. But this is the one way forward and they will not be sorry to have climbed.

Long ago one who styled himself the Servant of the Lord felt that he had "labored in vain and spent his strength for naught and vanity." The answer of his Master was not simply to cheer him and show him the results which had been hidden from his sight. It was rather to give him a new conception of his work in the world, a wider field of service—in fact, to see "a great people to be gathered." The surprising word that came to the discouraged worker was, "It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob. . . . I will give thee for a light to the Gentiles." Some such experience has come to many a weary traveler who has climbed to the top of his Pendle Hill.

Such a task may well seem utterly beyond us. Body and spirit alike may shrink before it. We are impelled to go forth yet it is with a fearful heart and very conscious of our weakness. Perhaps for us, as for Hagar in the wilderness, our eyes may be opened to see that the supplies of living water are at our very feet. On the hillside as we hasten to the task there is a spring at which we may find refreshment and the thirsty spirit realizes that in God are endless resources for the task to which he calls.

To Friends in America is given an opportunity not, perhaps, one whit less than that which came to George Fox and to the "First Publishers of Truth." The new age opens up problems which Friends have no need to fear. The history of the Society provides us with a wealth of first-hand material. The angle from which the attack upon religion is being directed today may seem peculiarly dangerous to some as one outward authority after another is challenged. When, however, the inward authority has been discovered and the inward light followed and when the light has been found to be the very same as that which shone in the face of Jesus Christ, have we not ground for quiet confidence as the billows break upon our "Lancashires?" Yes, we have something to give. But how many are still wandering aimlessly in the plains, unready to climb to the top of Pendle Hill! Perhaps they began the ascent and it seemed too steep and high for their comfort-loving spirits. Others have told them of the great people to be gathered, not maybe into any outward Quaker fold, but into a fresh and living experience of God and into active service for men. But being no vision of their own seeing, they remain inert, mildly sympathetic or even a little cynical.

"Pendle Hill" is the name that a few Friends have dared to take for a new experiment in Quaker life and thought. In the outskirts of Penn's city they believe that not a few wayfarers may turn in and find, in joyous fellowship with others, what it is to climb a certain steep and high hill and from the hard-won peak to see, not, like Cortes, a Pacific Ocean, but the sea of unsatisfied humanity breaking on a not distant shore. On this hill they may also catch a sight of some places where the Lord has a great people to be gathered and by that vision be stirred to prepare themselves to meet the need. They will, perchance, take to themselves and translate into the terms of their own countryside Blake's immortal lines:

"I will not cease from mental strife,
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land."

# Observations from London

By David M. Edwards

I HAD all my lifetime supposed that Robert Fulton invented the first steamboat and that Professor Samuel F. B. Morse was the inventor of the electric telegraph. Since being in London, however, I have been informed by the press that these were both accomplishments of Englishmen. I dissented from this "robbery," of course, but was not exceedingly indignant, inasmuch as both these worthy gentlemen have passed on to their reward and there is not at present any considerable fuss being made over them.

But when it comes to robbing the living of the glory of their achievement, then I must protest with appropriate vigor; and especially when the accomplishment of the one robbed has so recently been re-enacted in the presence of the President of the United States.

Imagine, if you can, then, my feelings when a few days since I read the following in one of London's leading newspapers:

### SWAN, NOT EDISON

To the Editor of *The Daily Mail.*

Sir—Last week the Americans acclaimed Mr. Edison as the inventor of the electric light—in the bulb form used in our houses and offices—and this false claim has been in some quarters endorsed without comment.

In all fairness the credit for this great discovery should be given, not to Mr. Edison, but to Sir Joseph Swan, of Newcastle on Tyne. Sir Joseph Swan produced the first electric light bulb in December, 1878—ten months before Edison's lamp was produced.

In 1904 the Royal Society awarded Sir Joseph Swan the Hughes medal "for his invention of the electric light," and on December 20, 1928, the Institute of Electrical Engineers celebrated the fiftieth anniversary of the invention of the electric light by Sir Joseph Swan.

J. C. Johnson.

182 Lorne-road, Birkenhead.

There is as much difference between an English and an American audience as there is between a bachelor and a married man. Applause is an entirely different thing in the two different settings. In America applause is a "mob psychology tool," used for group approval or disapproval; in England it is more for the use of the individual listener. If any one in an American audience is so unfortunate as to let his enthusiasm either in approval or disapproval run away with him to the extent that it causes him inadvertently to burst into applause in which he alone participates, he is in the most abject condition of embarrassment. Not so the individual listener in an English audience. He cries, "Hear! Hear!" Or rather, "Heah! Heah!" with the utmost abandon—he applauds with his hands or shuffles his feet at will; and if no one else joins him, that makes no difference.

### APPLAUSE INDICATIVE OF THOUGHT

I wonder if one is warranted in concluding that an English audience thinks more than does an American audience?

Would one be justified in concluding that an English audience has more independence of thought? Is the Englishman more able to think "on his own" and is he consequently less under the dominance of what he hears and reads? When one visits Hyde Park and sees the performance of heckling and interruption that is put on there, he begins to believe that the Englishman has been put to work in the school of independent thought to a much better advantage than the American.

When I first began to attend lectures in London and individuals began to applaud in approval or disapproval in what seemed to me to be entirely "out of turn," I sent out to the unfortunate one my sympathy, for I, too, have a few times, in America, let my enthusiasm run away with me and have found myself the only one applauding. But I soon learned that the so-called "unfortunate enthusiast" did not need my sympathy.

I wish every community in the United States had a "Hyde Park" where everybody, cranks and fanatics, as well as people with sane messages, could give vent to their thoughts. But wouldn't the "Black Lists" be long?

### TALK HOUSES

There is an expression in the eleventh chapter of Hebrews which is well illustrated by a society known as the "Toc H." society. A young man living at Paperinghe, France, by name, Talbot House, at the very beginning of the World War volunteered. In the battle in which liquid fire was first used his entire regiment, save one, was wiped out. Prior to the war he had been greatly interested in young men, building in his attic a place for those of his neighborhood to collect. Here was erected a little shrine and the young men who came together were instructed in and impressed by religion. Following the war these young men decided to perpetuate the memory and work of Talbot House. A society was formed and named "Toc H.", which is, one is told, a contraction of "Halk House." Its principal place of operation is at All Hallows Church, located near the Tower of London. There are branches located in several other places in London. The object is to carry on the type of work Talbot House did in so primitive and humble a manner before he made the "supreme sacrifice." Truly "He being dead yet speaketh."

Truly man is becoming intrepid in his feats of engineering endeavor. With a sky-scraper that is to be a mile high, costing many million dollars, and with capacity to house in offices, etc., 30,000 people; underground railways or "subways" to cost $2,000,000,000 (both of these great pieces of engineering in New York City); and with well defined plans for tunneling the Strait of Gibraltar and the English Channel at a cost of many million pounds sterling, there seems to be nothing too daring for man to undertake.

### FRIENDS IN PEACE PROCESSION

A Quaker who attends gatherings where war and peace are discussed is constantly made to blush with the way in which praise is lavished upon the Society of Friends for the position it has always officially taken and the work it has for the most part done in the interests of peace.

At a great meeting of all the churches of London held in Central Hall recently one of the speakers in picturing the procession of those who were "crying out aloud" for international peace, made that procession to consist as follows: First, of those who had sacrificed their lives on the battlefield; second, the Society of Friends, who, in addition to their actual work in the interests of peace, their success in actually separating war from Christianity had, instead of joining in the prosecution of war, devoted themselves to binding up the wounds of the people; third, the advocates of peace in all circles who had come to the conclusion that war and Christianity had nothing in common; and fourth, the ex-service men who alone really knew the awfulness of war.

At another meeting a speaker, after making a most challenging statement that the greatest hindrance today to the achievement of international peace was orthodox Christianity (and, by the way, I have not been able to refute his argument) went on to say that he did not include in this the Society of Friends. He recognized that the position the Quakers had taken was constructive and contributory to the achievement of world peace.

### MACDONALD TO HOOVER

Only a few evenings ago a great reception to Premier MacDonald was held by the National Labor League in Friends House on Euston Road. Mr. MacDonald made one of his most happy speeches. He said that the warmth of their welcome almost made him feel that he was back in America. "In the whole of my life," he said, "I have never met people who can be more enthusiastic in the welcome they give to a stranger than the people of the United States." Mr. MacDonald closed his remarks by referring to the fact that the meeting was being held in the Friends House and that though this Society was comparatively small in numbers, it was enormously powerful because its spirit was right.

Referring to his conferences with President Hoover, Premier MacDonald said whether he sat in the shade of beautiful woods, in the sun of a glorious autumn day, or at the White House in the room where Abraham Lincoln signed his proclamation, discussing their particular work with President Hoover, the latter's aspect, his demeanor, his quiet forcefulness, his powerful calm in stating an argument, made him (Mr. MacDonald) almost smile in his face and made him exclaim to Mr. Hoover out of the happiness of his soul, "Oh, you dear old Quaker!"

One is bowed with humility at the thought that "it may be that thou hast come to the Kingdom for such a time as this."

### UNCLE SAM MISSING

Yesterday, November the ninth, was "Lord Mayor's Day." The Lord Mayor of London can serve but one year. Soon after his election there occurs what is called, "Lord Mayor's Day." This is a most pretentious affair, picturesque in its beauty and wonderful in its gorgeousness. The parade that occurred yesterday required almost one hour to pass a given point. An endless variety of interests, businesses and organizations engaged in it. Of course, soldiers, sailors and war equipment were in evidence; but they were neutralized by a splendid display of the League of Nations. First came a large motor vehicle upon which was displayed banners representing the lines of work of world aspect in which the League is engaged. Following this came young women dressed in appropriate costumes, each bearing a banner upon which was the name of a country signatory to the Covenant of the League. There were fifty-four of these arranged in the order of their coming into the League. Germany brought up the rear of the procession. One looked in vain for a banner with the name "United States of America" upon it. Suppose banners representing those countries not yet in the League had followed the procession, what names would have appeared upon these banners? Here they are: "Mexico, Russia and the United States."

## WITH VAN WERT FRIENDS

The Yearly Meeting's day of prayer was very fittingly observed on Sunday, November 17, in the First Friends Church, Van Wert, Ohio. In the morning service short talks were given by members representing the various phases of work to be carried on by the Yearly Meeting this coming year. Prayer was also given in behalf of all departments. In the evening the pastor, O. H. Trader, delivered a message on Prayer and what it can bring about. After the message a call was made again for those interested to gather around the altar and pray. Special prayer was also offered in behalf of the pastor, who has been having sickness in his home.

# A Friend is Denied Citizenship

## Schwimmer Decision Invoked Against Margaret Webb

ON NOVEMBER 20, Margaret Dorland Webb, a Friend of Canadian birth who has resided some twelve years in Richmond, Indiana, was refused naturalization papers by District Judge G. H. Hoelscher. Great importance is attached to her case, as the first one since the Supreme Court decision in the Rosika Schwimmer case in which a Quaker applying for citizenship has been definitely challenged for declining to take without reservation the oath to defend the Constitution.

Margaret Webb first came before the Court for her papers last March, her husband, John R. Webb, having been admitted six months previous, without the issue being raised. It was pretty evident in her case that the federal examiner had a nose for pacifism and he asked her point blank whether she were willing to defend the Constitution in the sense of fighting and killing for her country. She replied in the negative, whereupon the examiner refused to recommend her acceptance. Judge Hoelscher argued with him, saying he personally knew the applicant to be a worthy and admirable woman, and inasmuch as she would not be required to bear arms in any event, she might well be given citizenship papers. But the examiner was obdurate, saying he couldn't help the presence of the pacifists who are already in as citizens, but he was determined to do his part in keeping any more from getting in. Furthermore, he said he anticipated a ruling on the question in the near future by the United States Supreme Court, and meantime he was holding up such cases. Under the circumstances the case was continued by the Judge.

As all our readers know, the Supreme Court rendered its decision in the Schwimmer case in May, holding that the willingness to bear arms is implicit in the oath of allegiance. The question still remained in the minds of Friends whether this decision applies to Quakers and other pacifist religious groups who are not required by the government to do other than non-combatant service in time of war. After hearing and assisting in the examination of Margaret Webb, Judge Hoelscher said that the Supreme Court decision apparently covered her case so fully that he had no recourse but to decline her petition for citizenship.

It was significant and fitting that the test case be brought in Richmond, the old Quaker city of Indiana Yearly Meeting, and likewise the "capital" of the Five Years Meeting of Friends in America; and also that it be brought in connection with a Friend of the standing of Margaret Webb, daughter of the late John T. Dorland, who was one of the most prominent ministers in Canadian, American and English Quakerism; sister of Dr. Arthur G. Dorland, Clerk of Canada Yearly Meeting, and of Dr. John W. Dorland, an active Friend of California; wife of John R. Webb, formerly pastor of the largest Friends Meeting in Richmond, now secretary of the Richmond Ministerial Association; and active in all good works in her own right as mother and church worker. William D. Webb, the eldest son of the family, was graduated at Earlham College last June and is now teaching in the American University at Beirut, Syria.

A large audience attended the hearing, seventeen other applicants, of French, German, Italian and Hungarian birth, being before the court. Many high school and some college students observed the procedure attentively. As usual, members of the D. A. R. were on hand in considerable number, occupying the center section front. Across the aisle from them to the right (it should have been left in political parlance) sat a good representation of Friends, including not only Richmond Friends and members of the Earlham College Faculty, but several from out of town—from Chicago and from Wilmington and Waynesville, Ohio.

The Court evidently has a sense of the dramatic effect of suspended interest and action. All the other applicants were first examined, after which a recess was taken. And all the time chief interest centered in the one contested case—that of the conscientious woman Friend who could not promise to go out and kill for the honor of her country.

Finally, Margaret Dorland Webb was called and she took the high seat facing the Judge and the federal examiner, E. J. Kennedy of Cincinnati, the same man whom she had faced on her former appearance. At a side table sat a local attorney, Wilfred Jessup, as her counsellor. We cannot quote verbatim, not yet having before us the official transcript of the proceedings, but the substance of the hearing follows:

Examiner: Mrs. Webb, when you appeared here before, you said you would be willing to render service for your country, but you could not fight for it. Are you still of the same mind?

Margaret Webb: I love the United States and would serve it faithfully—would lay down my own life for it, but I could not take life.

Judge: If necessary, are you willing to take up arms in defense of the United States?

Margaret Webb: I would give my life, but I could not take up arms.

Judge: Are you willing to take this oath of allegiance (Judge reads oath), renouncing allegiance to all other governments, that of King George in particular?

Margaret Webb: Yes, putting my own interpretation on what defense of the Constitution means.

Examiner: But it might be necessary to defend the government in war. Would you do that?

Margaret Webb: Friends have been exempt from bearing arms.

Judge: Would you render non-combatant service in time of war?

Margaret Webb: Yes.

Examiner: But you make a mental reservation in your declaration of allegiance on the question of taking up arms?

Margaret Webb: Yes, I couldn't do that.

Examiner (turning to Judge): I can't do other than recommend against the applicant.

Attorney Jessup: You recognize, do you not, Mrs. Webb, that citizenship is a privilege, purely a governmental courtesy, granted by legislative enactment?

Margaret Webb: I do.

Jessup: In case you or members of your family were attacked, would you be willing to use physical force in defense of yourself or them?

Margaret Webb: Yes, but I would not take life in doing so.

Jessup: In an emergency, would you permit your government to take your property—even your life—conceding that it has the right to do so?

Margaret Webb: I would.

Jessup: Do you recognize that the government could require you to serve in an emergency?

Margaret Webb: Yes, in non-combatant service.

Judge: If the law were changed compelling women to fight, what would you do?

Margaret Webb: I could not fight.

Judge (to others in court): It all seems to come down to the Schwimmer case, upon which the Supreme Court has spoken.

Examiner: There is but one satisfactory way in which to take an oath and that is to take it absolutely and unreservedly.

Jessup: Mrs. Webb, while you yourself are not willing to fight, would you be willing for this government to defend itself by force of arms under necessity?

Margaret Webb: But that isn't necessary now that our government has renounced war.

Jessup: But you are taking counsel of your hopes. We are not in the millennium. I repeat the question, would you be willing for the government to defend itself by force of arms, granting

that it had exhausted peaceful methods of settlement?

Margaret Webb (after some hesitation): No.

Jessup (addressing Court): In view of that answer, Your Honor, I shall not press the applicant's request. While I honor her high-mindedness and conviction in the matter, I do not see how under the law as interpreted by the Supreme Court, she is entitled to citizenship.

Attorney Jessup had pointed out to the Court that contrary to Rosika Schwimmer, Margaret Webb has a sense of nationalism and apparently in the above question sought further to show that the applicant's point of view was solely one of personal conscientious objection which she would not apply to the State. Failing in this, he gave up her case. As a thoroughgoing Friend, Margaret Webb could have made no other answer than she did. Otherwise, she would have negatived the entire history and fundamental philosophy of the Society of Friends.

After citing passages from the Supreme Court decision in the Schwimmer case, holding that the duty of citizens by force or arms to defend our government against all enemies whenever necessity arises is a fundamental principle of the Constitution, the Judge denied citizenship to the applicant.

Then came a peculiar act of patriotic supererogation on the part of the examiner, Mr. Kennedy. Turning to the other applicants, men and women, whom he ordered to stand and raise their right hands, he asked: "Will you enter the United States Army or Navy in time of war and if necessary shed the blood of the opposing forces?"

All replied eagerly in the affirmative, whereupon there was an outburst of applause in the center section.

And it was the end of a perfect patriotic day!

## THE NEW PATRIOTISM

By Eloise P. Dean

He loves his country best who seeks
  Instead of armed might
To fortify her borders well
  With justice, fairness, right.

He loves his country best who hears,
  In every burdened land,
A sister nation cry to us
  To stretch a helping hand.

He loves his country best who loves
  All nations, great or small;
For God, whose love encircles us,
  He loves and guards them all.

He loves his country best who sees,
  In strength and wealth and peace,
A call to work with God and men
  To make all warfare cease.

Berea College, Ky.

## NEW DAILY VACATION BIBLE SCHOOL IN JERUSALEM

By Elaineh Lubbat, *Principal*

The 5th of August—the looked-for day—had come and we began the day with twenty children, seven of whom were boys. Most of them were serious little darlings and it was delightful to see their faces brighten gradually, first on seeing the lovely "attendance cards" and then when the pretty colored paper was distributed and whirligigs and Japanese lanterns were made. Eager voices kept asking, "Will we be allowed to take these home?" The next day the school hall was full of children with mothers, each desirous to be first to register her child's name, fearing lest only a limited number would be taken and giving unnecessary excuses for not coming the day before.

The number of children, girls and boys, was that day sixty-two. They were divided into six classes with a teacher for each class. The third day the number rose to eighty-three and from then new children arrived every day until the number reached one hundred and twenty-two. Fifty-one of them were boys. The average age was six years.

All the children were Christians and with the exception of two Latins they were all Greek Orthodox. Most of them live in the old quarter of the city. About thirty of the youngest were darling little ones that had never been to a school so that their teacher had to spend some time each day cleaning them and teaching them how to wash at home. After the first week this become unnecessary and the children began to be proud to show their clean hands and pinafores. Visitors noticed the outward change and we who were with the children daily, noticed the inward change as well. It was a joy to hear them, during school prayers say prayers together and to see their little fingers forming the sign of the Cross. Among other things the children were told to pray before going to bed. A sweet little boy, aged four, prayed every night until one night he slept without having said his prayers. At eleven he woke his mother and told her he had forgotten to pray and wished to pray then. Down he went on his knees and said his little prayer. The mother told it when she came to the school exercises.

The school had not been going for a week when mothers, wherever they met us, stopped to thank us and prove to us what a blessing the school has been to them. One who had sent us four children met me one day and said, "I thank you in my heart many times a day, especially on wash day." Another met me and said, "You have saved my child from getting sore eyes for he usually plays in the streets and if he is at home he used to beat his younger brothers." This boy of hers was a real street boy but we found out that he had a lot of good in him. Another said, "My child had never cared to go to school before but she now loves school and cries if I do not dress her quickly." I could give many more examples of similar remarks.

The children came to love the school because it was different from anything that they had seen before. Being always interested and occupied they found no time to behave badly so that no punishments were necessary. The handwork period was the one preferred by them and it was interesting to go around the school then and see the little fingers laboring to fold the colored paper to make little houses, or sewing fast to make toilette tidies, or using raffia to make baskets or dolls. During the fourth week we had no regular school because of the disturbances that took place then. On that Monday, the 26th, I went to school sure to find none there but to my amazement I found forty-nine children and two of my helpers. We had prayers, the Scripture lesson, and some games and songs and at ten o'clock I dismissed them. How sorry they were to miss the handwork period and when I announced that there was to be no school on Tuesday and Wednesday, because of the Feast of the Virgin and because of the disturbances, eager voices asked, "But we may come on Thursday?" On Thursday only thirty-three children arrived and one of my helpers. Together we had a happy morning and we parted at twelve to meet again on Monday, thinking it wiser not to have school that Friday. During the last week the attendance was almost perfect. The month was drawing to a close and although teachers and pupils were sorry that the time was coming for all to part, yet there was the happy thought that the parents were to come that Saturday to see the handwork and attend the closing exercises. The most excited of all were the little ones. Saturday the 7th of September arrived, the entertainment went on well and the Reverend Archimandrite Narkissos, Director of Education for the Greek Orthodox Church, offered six prizes which were won by four girls and two boys. The parents enjoyed it all and were very grateful to all those who helped or who were responsible for opening this Daily Vacation Bible School.

Note—This school won the Cup given by Mr. Davis for the best handwork in Syria, Palestine, Mesopotamia, and Transjordania. It was a very fine school and received much favorable comment from those who visited it as well as from the parents. Miss Lubbat is to be congratulated. She shows her deep interest in the work by continuing a Sunday school throughout the year even though she is very busy as a teacher in the Jerusalem Girls College.

A. Willard Jones, *Director.*

# Roy Calvert Reports Observations

## Address in London on Prison and Penal Conditions in America

LONDON—British expert opinion on American prisons, their defects and advantages, was given by Roy Calvert (English Friend), secretary of the Howard League for Penal Reform, in an address here following his return from the United States, where, with his wife, he visited many institutions.

"We have seen some wonderful prisons," said Mr. Calvert, "and some that are disgraces to civilization." It is impossible to state, he says, whether American prisons are better or worse than British penal institutions.

"In England," continued Mr. Calvert, "the daily average of prisoners is 10,000, and in America it is 130,000, or three times as many in proportion to the population." The speaker corrected the curious belief of English people that prisoners in the United States were pampered. For a crime that might receive a sentence of six months in England, he said, an American offender might get five or six years.

### BACKS INDETERMINATE SENTENCE

He had come back a firm believer in the idea of the indeterminate sentence, but in America it was being abused. He had seen a man serving an indeterminate sentence with a minimum of 30 years and some sentences very much longer. He found 426 men in one Michigan prison serving life sentences.

It is Mr. Calvert's opinion that, while there is a great deal of violent crime in America, it is not so much more than in Britain as some people think. While the United States is made up of many nationalities, it is not to be supposed that foreigners are more criminal than American-born. It is understood now that crime is largely due to maladjustment, and a new foreign element naturally has difficulty in adjusting itself to American conditions.

About 6 per cent of murders in England are committed with firearms; in America the proportion is 75 per cent. Drastic restrictions on the sale of firearms could do much to check crime, he believes.

The percentage of convictions in proportion to crimes is much lower in the United States, he finds, and he thinks that the certainty of punishment is a much greater deterrent to premeditated crime than severity of sentence, but in "the States" a considerable demand for increased severity in dealing with crime is evident. New York has a new law under which if a man has been four times convicted of felony, the judge has no choice but to impose a life sentence.

The prisons are full of men who are desperate and of such difficult material that it is not easy to administer prisons in a humane way. Corporal punishment, he said, is not allowed and the cry for increased severity is actually aggravating the difficulty. While England is closing prisons America is building prisons for the ever increasing prison population.

In summing up his impressions Mr. Calvert said that in nearly all American prisons inmates had meals together and in every prison he visited the food was vastly superior to what British prisoners get. Authorities said it cost no more to cook food well than badly. Many prisons had a commissary where sweets and other articles could be bought.

Mr. Calvert paid a tribute to the "splendid work" of Major Lewis Lawes, warden of Sing Sing for the past ten years, praising his courage, humaneness and resourcefulness.—By Radio from C. S. *Monitor* Bureau—London.

## WINGS OVER CHRISTMAS

That the religious significance of Christmas is being submerged in the great flood of merrymaking attending the holidays and that the seasonal greeting cards show this tendency all too plainly is a criticism which is occasionally heard. It is particularly interesting, therefore, that some of the loveliest of the 1929 cards show a deep religious feeling in conveying the Yuletide message.

More beautifully reproduced than ever in the original rich colorings of the old masters are the classic madonnas. Famous cathedrals of Europe also appear among the etchings which are especially popular this year, and in some of the more expensive cards, are framed in borderings of hand-colored design richly reminiscent of the illuminated parchments of the Middle Ages.

Biblical scenes, notably the Three Wise Men, supply the subjects of a variety of cards, both in the printed colored designs and in the etchings, and woodcuts in the mediaeval manner showing scenes taken from rare and precious old manuscripts and early books, are among the most striking and worthwhile of this year's designs.

The custom of sending Christmas cards has been growing since 1845, when the first card was made in England. This card, which was designed by Horsley, famous artist of the Royal Academy, breathed a spirit of simple family love and tenderness which perpetuates the significance of the original Christmas message.

The home circle is the motif of the central drawing on this first Christmas card, which shows three generations grouped about the festive board. At one side there is grandmother and grandfather, happy in the golden memories of many Christmases spent together. Happy children crowd round the mother and father, while at the other side of the picture the newly affianced pair pledge their troth. Nor are the less fortunate forgotten in this seasonal message. At the right and the left of the main drawing are smaller pictures showing the hungry being fed and the thinly clad being clothed in the warm garments of Christian charity.

From this first appropriate Christmas card has grown a widespread practice of holiday greetings until now it fills a real friendship need. Every year the cards appear in the city shops and all over the world as well. There is something universal about Christmas cards, as there is about friendship. We have learned to expect on Christmas morning these messages from far and near, from friends in far countries, from old friends who have drifted out of our ken, from new friends who thus seem just a bit closer to us in their friendship. "Wings over Christmas," they have been called by one great writer, and indeed the very spirit of Christmas seems to emanate from these annual greetings which bring each year the tangible evidence of "Peace on earth, good will to all mankind."

## STRENGTH IN WEAKNESS

Many men look with longing to what is eternal and spiritual and resolve to win this inheritance. And this resolve they often make as if its accomplishment depended solely on their own endurance. They act as if by taking advantage of God's promises, and by passing through certain states of mind and prescribed duties, they could, irrespective of God's present attitude towards them and constant love, win eternal happiness. In the life of such persons there must therefore come a time when their own spiritual energy seems all to collapse in that painful and utter way in which, when the body is exhausted, the muscles are suddenly found to be cramped and heavy and no longer responsive to the will.

In that hour the man learns the most valuable truth he can learn—that it is God who is wishing to save him, not he who must wrest a blessing from an unwilling God. We deal with him as if he were opposed to our best purposes and grudged to advance us in all good, as if our best prospects began in our own conception and we had to win God over to our views. If God is unwilling, then there is an end; no device nor force will get us past him. If he is willing, why all this unworthy dealing with him, as if the idea and accomplishment of salvation did not proceed from him?—DODS.

# CHRISTMAS GIFT SUGGESTIONS

A well-chosen book makes an ideal Christmas gift for young or old. Such a gift indicates personal thoughtfulness and interest and gives the recipient a lasting pleasure. Here are some gift suggestions from our newer books.

## For The Children

**WHEN JESUS WAS BORN** — $ .75
By Walter Russell Bowie
A story of Christmas told for little children.

**JESUS OF NAZARETH**—By Agnes Adams — 1.00
Stories of the Master and His Disciples told for children. The fine illustrations in colors add much to the value of the book.

**THE NURSERY ZOO** — 1.00
Stories of four animal friends which are delightFully illustrated for the very little folks.

**PUSSY LETTERS** — .50
Nature stories for children based on fact.

**FIRST BIBLE STORIES** — 1.00
Written particularly for children 4-5 years old.

**JESUS AND THE CHILDREN** — 1.00
Well illustrated Bible stories for little children.

**GEO. WASHINGTON LINCOLN GOES ROUND THE WORLD**—By M. L. Thomas — 1.50
The story of a little boy who sails round the world on the Ship of Friendship making friends in every country.

**THE NURSERY SERIES** — Each, .50
Delightful little books for children 3-5, about children of other lands. A picture on every page.
**Ah Fu—A Chinese River Boy**
**The Three Camels—A Story of India**
**Mitsu—A Little Girl of Japan**
**Kembo—A Little Girl of Africa**
**Esa—A Little Boy of Nazareth**

## For the Older Boys and Girls

**BOYS WHO MADE GOOD**—By Archer Wallace — 1.00
The stories of fifteen men who have worked their way from obscurity to places of great importance.

**THE BOY WHO DARED**—By Mary Hazelton Wade — 1.75
The inspiring life story of the early Quaker, William Penn, is here told for boys and girls.

**THE SEAL OF THE WHITE BUDDHA**
By Hawthorne Daniel — 2.00
The fascinating story of a New England girl who sailed aboard her uncle's ship to China and of the adventures she had there.

**SLINGS AND SANDALS—A Story of Boys Who Saw Jesus** — 1.00
An imaginative portrayal of the impact of the daily life of Jesus upon boys of that faraway day.

**SUSANNA AND TRISTRAM**
By Marjorie Hill Allee — 2.00
This new book is the story of a Quaker boy and girl who played exciting roles in the Underground Railway of the 1850's.

**HEROES OF PEACE**—By Archer Wallace — 1.00
Absorbing stories of fifteen men whose remarkable discoveries or sacrifices have made the world happier.

**A BOOK OF QUAKER SAINTS**
By L. Violet Hodgkin — 2.50
Delightful stories of early Friends.

## For Friendly Readers

**THE TRAIL OF LIFE IN COLLEGE**
By Rufus M. Jones — 1.75
An autobiography of the author's early years at Haverford and their influence on his life.

**PERSONALITY AND PROGRESS**
By Henry T. Hodgkin — 1.75
A new book by this well-known Quaker author which presents many thought provoking conclusions on the present religious, social and economic challenges.

**THE SOUL COMES BACK**
By Joseph Herschel Coffin — 2.00

**SCIENCE AND THE UNSEEN WORLD**
By Arthur Stanley Eddington — 1.25
The new Swarthmore Lecture for 1929.

**THE BEATITUDES**—By Elbert Russell — 1.25
A new study in the teachings of Jesus.

**THE FAITH AND PRACTICE OF THE QUAKERS**—By Rufus M. Jones — 2.00

**THE NEW QUEST**—By Rufus M. Jones — 1.75

## Of General Interest

**LOVE THE LAW OF LIFE**—By Toyohiko Kagawa 2.00
A new book by the foremost Christian of Japan.

**PACIFISM IN THE MODERN WORLD**
Edited by Devere Allen — 2.00
Many important leaders have contributed their ideas on this important subject.

**SIGNS OF THESE TIMES**—By Willard L. Sperry 2.00
A frank discussion of present-day religion.

**LEAVES FROM THE NOTEBOOK OF A TAMED CYNIC**—By Reinhold Niebuhr — 2.00
The "notebook" thoughts of one of the most penetrating of our younger group of thinkers.

**CHRISTIANIZING A NATION**
By Charles E. Jefferson — 2.00
Can there be a Christion Nation? This new book offers a constructive program.

**WHITHER CHRISTIANITY**
Edited by Lynn Harold Hough — 3.00
A distinguished group of fifteen men give their interpretations of Christianity in the light of present-day conditions.

## For Other Gifts

**THE OTHER SHEPHERD**—By Ernest C. Wareing 1.00
A tale of the first Christmas among the shepherds of Bethlehem.

**QUOTABLE POEMS** — 2.50
A splendid collection of over five hundred poems both new and old quoted on many occasions.

**THE FAITH OF THE LITTLE SHEPHERD**
By Grace A. Catherwood — 1.00
Story of Bartimæus, a blind shepherd boy.

**THE CHEERFUL CHERUB**—By Rebecca McCann 2.00
Pungent bits of philosophy about the everyday happenings of life.

## FRIENDS BOOK AND SUPPLY HOUSE

**101 South Eighth Street, Richmond, Indiana**

# OUTLOOK AND OUTREACH

**A Contributed Page by the American Friends Service Committee**

**CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.**

## THE FEET OF ONE BEARING PEACE

From October 14th to November 12th Alice Dunbar-Nelson, Secretary of the Interracial Peace Committee, addressed seven schools, four women's clubs and conventions, and seven interracial meetings. church gatherings, and forums. She awarded one Youth Peace Contest Medal, attended three conferences, and arranged one more. Also, she attended to her regular office work.

The schools, aggregating 2,500 pupils, and the interracial meetings and forums, attended by 3,750, were in Cleveland, Indianapolis, Richmond, Indiana; Philadelphia, Media and Cheyney, Pennsylvania; and Newport, Delaware. The four women's clubs, aggregating 1,200 women, were in four different states, New Jersey, New York, Ohio and Indiana.

The conferences were those of the Editors of Religious Papers, arranged by the Service Committee at Buck Hill Falls, Pennsylvania; the National Council of Women, in New York, and the International Council of Women of Darker Races.

In all these addresses and conferences she set forth the two main purposes of the Interracial Peace Committee — to make the habit of peace so much a part of the Negro children of the country that it will rule their mature activities, and to promote the spirit of understanding and cooperation between the races of America. The Committee has now been working for a year and a half under the joint auspices of representative Negroes of the country and of the American Friends Service Committee.

## GRATITUDE

A distinctively English part of the Quaker relief work in Germany was the Food Depots, which were conducted in Dresden, Frankfurt and Nuremberg, for several years after 1920. In each of these depots staple foodstuffs and some clothing materials were sold to six or eight hundred selected families of the newly poor at exactly half the market prices. Goods were bought wholesale, and the English Friends carried the difference between cost and receipts.

In all three places the Friends have relinquished control within the last year or so, the cities concerned making their own arrangements for continuing the work.

Nuremberg at first gave out practically the same kind of food parcels as the Friends had done, but since last April has been helping its poor with cash instead. (One person in five at present is receiving help from the city.) For the last three years the Friends Meeting there has held its meetings in a private house, which unfortunately was in a poor location for them. No better could be found, however, until the city offered them the use of two rooms on the ground floor in one of its own official buildings, centrally situated and opposite the Town Hall, at a smaller rent than they were before paying. The regular rent of these rooms would be 200 marks a month, about five times what they are asked to pay.

Gilbert MacMaster writes: "I am anxious to know whether those at the head of the city affairs knew of this arrangement, and so while in Nuremberg, called upon the Mayor, and finding him fully conversant with the matter, I took the occasion to thank him."

Margaret Brown, an English Friend, was in charge of the depot in Dresden, as long as it was under the Friends; then head of a department in connection with the welfare work of the city, doing similar work, under the name of the German-English middle-class relief. She gave up this last work about a year ago, but the organizations with which she had been working felt that her service had been so great that they wanted to show a very special appreciation of the same. They have therefore established a Memorial Fund to be called the Margaret Brown Fund. They are contributing the same sums as previously to the work, but holding them untouched until a certain sum is raised, after which the interest and further contributions will be used for special help to needy middle-class people in Dresden. Margaret Brown was given a letter, setting this forth, and signed by all of the organizations with which she had worked.

## THE LONGSTRETH DORMITORY IN TOKYO

The Longstreth Memorial Dormitory celebrated on October 12th the seventh anniversary of its opening. This is the dormitory of which Hugh and Elizabeth Borton are acting as head residents, helping to bring its inmates together in friendship. It was founded by Ellen W. Longstreth, of Bryn Mawr, Pennsylvania, in memory of her husband, and its students come from several of the leading universities of Tokyo.

The young men are becoming more and more interested in what the Bortons are trying to do, and the latter feel greatly encouraged. The nine students themselves arranged the entire program of the anniversary, inviting one old student, the supervising committee of Japan Yearly Meeting, and the Bortons themselves. "Before supper," writes Hugh Borton, "we all enjoyed playing together, and meeting on an informal basis. Then there was a short meeting for worship, during which the leaders reminded us of an old story which has come from India in which a sage told the king that when the sun, the moon and fire all failed man, then should he look to his soul for light."

Next came a most elaborate Japanese supper, and after supper, following the usual Japanese custom on great occasions, every one made a speech. "One of our students is a Chinese boy, and another a Korean, while the remainder are Japanese. Thus we learn by studying, living and playing together, to 'love our neighbor,' and as one of the boys told me, 'together learning the deeper meaning of life, the fullness of which perhaps we may not be aware.' Our group is a small one, but if we are to understand each other, we must begin in a small way. The storm center of the Orient focuses around the three countries represented in our group, so that if the youth of these countries can see a peaceful future in the Pacific, then there surely will be peace."

## PROGRESS IN MARION

After a week in Marion, North Carolina, Frank D. Watson, of Haverford College, one of our two representatives for work among the mill workers there, came up to Philadelphia for a few days to report and plan for further work. He and Lawrence Lippincott have taken, on behalf of the Service Committee, a warehouse near the mills. This will serve as headquarters for dispensing food and clothing. Gifts of clothing are already being received, and about 950 people are receiving food.

A nurse and a social case worker are to be added to the staff at once, and it is estimated that about $1,000 a week will be needed to supply food, medicines and other needed help to the people, union and non-union, who are in need of help. The Federal Council of Churches is sending out regular bulletins of information with appeals for funds, responses to which now begin to come in.

Hugh Moore, the minister of the Friends Church at Winston-Salem, North Carolina, has volunteered for service in this field, and the church has freed him for this service. The general sympathy of the church people of this town with the mill-workers is shown by the fact that the other ministers, of all denominations, in Winston-Salem have offered to help carry on the services in his church during his absence.

# CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

## OBSERVATIONS OF A ROVING FRIEND

EDITOR THE AMERICAN FRIEND:

Having observed part of the fifty-seven varieties of Friends, as J. P. Elkinton calls them, at the All Friends Conference at Oskaloosa, Iowa, we have been thinking that perhaps one of the most interesting things about the Quakers is their variety.

Personally I should consider it very dull, indeed, if I could have only belonged to one branch of Friends in America. During our life so far we have belonged to London Yearly Meeting, Canada Yearly Meeting (Five Years Meeting Group), Twelfth Street Meeting, Philadelphia (Orthodox), California Yearly Meeting (Five Years) and we have recently joined Orange Grove Meeting of Friends (General Conference) at Pasadena, and are also members of the Riverside Friends Association (Independent) of Riverside. I almost forgot to mention that for a few years I attended a small meeting of Friends in an eastern town who belonged to the Primitive Friends of America. We are eagerly looking for other groups of Friends we can join with.

Quakers, in their determination to make "variety the spice of life," have raised one hurdle, however we have not been able to leap, and that is dual membership. We understand this is being done now in some places in the East and in Canada (more power to them) but not on the Pacific Coast. To cite our experience: We recently tried to be members of two meetings at the same time. One group (Conservative) would have us if we would solemnly forswear all allegiance to the hireling ministry, and all the frills that go with it, but not on any dual basis. This we were not prepared to do at the time, but lately we became so determined to test out the General Conference Group (who do not insist on creedal statements from chronic joiners) that we resigned from one meeting, so we could join the other, dual membership being hopeless. The dear little meeting at Riverside still owns us, being independent, so we have in a way actually achieved dual membership.

It might be interesting to note that the writer was accepted by letter at Twelfth Street Meeting, Philadelphia, from a Friends Church at Bloomfield, Canada (Five Years), an almost unheard of thing at the time, and he received a letter from Twelfth Street, Philadelphia, to Pasadena Friends Church (Five Years). The world do move.

We have attended Friends revival services that were like Free Methodist Camp Meetings, and we have been in quiet meetings that were so dead, all they lacked was a corpse, with the undertaker in attendance. Let us continue to have variety among Friends, as long as it is the life. Friends will probably never all agree doctrinally, or on the conduct of the meeting for worship, but do not let us continually build these silly fences, that would hedge some in, and exclude others. With a greater desire among Quakers in general to achieve dual membership, and if more would work toward this end, the fifty-seven varieties would become so dizzy they would give up in despair, and allow dual memberships everywhere, at least to those who wanted them.

Let Friends who prefer certain types of meetings have their meetings; but once a year or oftener, let all Friends meet together and discuss the great problems upon which they can unite and agree. In this way while it would not be organic union, it would be a long step towards harmony.

God must have a task for a group who go by the name of Friends, but to be friends of God we must be friends of one another.

JOHN W. DORLAND.

Pasadena, Calif.

## SHOULD THE SOCIETY OF FRIENDS MAINTAIN ITS SEPARATE IDENTITY?

EDITOR THE AMERICAN FRIEND:

Not long ago some "younger Friends" (all under 45) were asked to state their opinion in regard to Friends and Church Unity. If they believed we should maintain a separate identity, why? This is an effort to summarize the most worthwhile opinions.

Number 1, big city housewife—I believe that the Friends Church should maintain its identity because:

1. It has a spiritual message. (a) Friends believe in the spiritual meaning of the sacraments instead of the literal. Time has failed to show them wrong. (b) The belief of Friends that no mediary is necessary for communion with God tends to promote independent Christian thinking and strength in Christian living. Such direct communion often produces great mystics who have molded the thought of the world.

2. It has a peace message. Since its founding the Society has stood for peace. Because it has remained steadfast the Friends message carries weight.

3. It believes in the equality of mankind. When all Christians preach and practice this, world brotherhood will exist and wars cease.

4. It stands for better education and the Christian training of children. Observation shows in most instances that the people reared in strong Friends homes or where Friends principles have been taught while young make more valuable citizens and stronger Christians.

Number 2, a Quaker pastor—Friends are not alone in holding the great doctrines of immediate revelation, the inwardness of true communion and the immediate possession of Christ, but they are the only denomination which lays stress on all of them. It is my judgment that our greatest contribution to the Christian world will be as it was in the beginning: the literal application of the teaching and mind of Christ in everyday life.

Number 3, a farmer husband and wife—We believe that the Friends Church should keep its separate organization because:

It teaches individual responsibility to the leading of the Holy Spirit and thus achieves a greater freedom from handicapping ordinances and rules and causes a more serious consideration of individual responsibility for putting into effect Christ's teachings.

The practice of following the leadership of the Spirit keeps the membership more sensitive to the will of God, resulting in a quicker discernment of right and wrong, as exemplified in our early stand on peace, prohibition, slavery, etc.

Its standards of interhuman relationships more nearly approach those of Jesus Christ, as is witnessed by our dealings with the Indians, Negroes, war-stricken and victims of criminal or weak minds.

It teaches a more consistent week-day Christianity as is witnessed by the desirability of the "Quaker" trade-mark.

It is not handicapped by an ambition for large membership, sacrificing quality for quantity.

Number 4, a young man in the process of entering the ministry—I believe Friends should maintain their separate identity for three reasons:

In the first place, with whom could we well unite? In our practices we are probably more like the Mennonites (often called "the German Quakers") and the Dunkards than other denominations; but in our beliefs, notably in regard to the sacraments, we are as different as the poles; they accepting them literally; we, spiritually.

Secondly, I am convinced that the Society of Friends has the most accurate interpretation of the mission, ideals and teachings of Jesus Christ of any organized group. I cannot see any adequate

basis in the New Testament for the setting up of physical ordinances to be performed outwardly, as a vital part of religion.

Finally, Friends possess the message which the world most needs. It is easy to make of Christianity the mere repetition of creeds and observance of forms. But we have the fundamentals. To me they are these three: Through Christ every individual can come into a personal knowledge of and harmony with God, upon which the true Church is built. Again, through the Holy Spirit (to me, it is the same as "the Inner Light") we can have daily communion with God and his leadership in our lives. If we keep his words, he and his Son will make their abode in us. Lastly, Jesus intended for his followers to put his social teachings into actual practice, and, as Friends, we believe it our duty to live according to the principles laid down by our Lord Jesus Christ. And the Sermon on the Mount is included in our New Testament.

ONE OF THE "YOUNGER FRIENDS."

## ABOLITION OF CAPITAL PUNISHMENT

EDITOR THE AMERICAN FRIEND:

Your summary of Mr. Roy Calvert's address, "Christ and the Law-Breaker," given at the Young Friends Conference, should be valuable to all who seriously consider the problem of crime and punishment. All the main points for consideration are contained in the summary, and details may be found in Mr. Calvert's book, "Capital Punishment in the Twentieth Century," Bye's "Capital Punishment in the United States," and Lawes' "Life and Death in Sing Sing."

Interest in the movement to end the death penalty is widespread. Fifteen of our states introduced abolition measures in the 1929 legislatures, and a bill to restore the penalty in Michigan was defeated. In June, an eastern Methodist conference recommended the subject to the consideration of its ministers as a possible addition to the social creed of the churches. The long list of foreign abolition countries now includes Mexico. Mr. Calvert says that abolition of the death penalty in England is not far distant. An abolition measure passed its first reading in the last Parliament, and the present House of Commons is known to contain an abolitionist majority. The chairman of the American League to Abolish Capital Punishment predicts that within the next decade most of our states will eliminate the penalty. Indiana should be one of them.

The American League sends out many different leaflets, one of them being Mr. Calvert's "Murder and the Death Penalty." This leaflet throws light on faulty comparisons often made between English and American murder rates and penal methods.

It is chiefly through our leaflets that the facts get a hearing. If Indiana Young Friends wish to act on Mr. Calvert's suggestion to "co-operate in the movement for the abolition of capital punishment," we will be glad to send them leaflets for distribution.

EMMA STOCKINGER,
*Secretary*, State League to Abolish Capital Punishment.

Versailles, Indiana.

## IRVIN HORN CAMMACK

Irvin Horn Cammack, son of William and Hannah Horn Cammack, was born in Spiceland, Indiana, August 27, 1850. He died at the Friends Mission in Tegucigalpa, Honduras, Central America, October 26, 1929, after a short illness. His early life was spent on a farm in Indiana. He early manifested a love for books and a deep thirst for knowledge. He attended Spiceland Academy for two years and then taught school to help pay his way through Earlham College, where he was graduated in 1877.

In 1881 he was united in marriage with Michael E. Nordyke, of New Vienna, Ohio. After more school teaching, we find him employed with a Philadelphia publishing house. Later he served as librarian at Wilmington, Delaware, until his health failed. Leaving little Gertrude, their firstborn, sleeping in a grave beside the banks of the Brandywine, the stricken parents came to California about 1888, seeking health for the husband. They settled in, or near, Whittier, where their two sons, Earl E. and Robert Walter, were born and where the mother died in 1896.

In June, 1904, Irvin Cammack married Dorothy Northcross of Orange. Two daughters and a son were born to this union—Lenora, born in Orange, and Pauline D. and William I., born in Guatemala, Central America. Pauline lies buried in the little cemetery on the Chiquimula Mission grounds. For a time the family resided at East Whittier and later he had charge of the Training School for Christian Workers which was located then in Los Angeles. He rendered a very conspicuous service for this school in its pioneer days when to serve meant to sacrifice.

For seven years he was Superintendent of Missions for California Yearly Meeting. A deep concern for the unsaved multitudes in Central America, supplemented by a very definite call of God to go as missionaries, caused them to offer themselves to the Board of Missions and in 1909 they sailed for Guatemala. He had charge of the farm and assisted as the way opened in regular missionary work. After five years in Guatemala, by request, he and his wife were transferred to Honduras to open up a new work for Friends in the capital city of that Republic. They were privileged to work in this chosen field for fifteen years and saw it grow from a few believers in one small room in Tegucigalpa to be a prosperous mission, having centers in three others parts of the Republic, each having its quota of members, native helpers, and preachers.

During the past few years Irvin Cammack has had to forego the arduous evangelistic tours in which his soul delighted as he journeyed throughout the country. In his later years he multiplied the use of his ever gifted pen in the production of tracts for general distribution and articles for the religious press of the country. This service continued to the very end.

During these years in Tegucigalpa he has enjoyed the unique distinction of being recognized as the outstanding Protestant Christian man in the city. He counted as his personal friends many of the most important public men of Honduras. He was welcomed as a caller at the President's mansion and at the offices of his cabinet members, and judges and ex-judges of the Supreme Court and members of Congress were personal friends. Many business men, prominent in the city, and municipal officers were always pleased to have him call at their places of business. They all found in him a man of the highest ideals and one whom they could always trust. We shall never know the great influence for morality and righteousness which he wielded in Honduras through his own godly life, example, and message and, indirectly, through the prominent men in public life as he has personally influenced them for good. How splendid that he was granted his wish for many years to work to the very end of life and lie down in peace in the land that was so dear to him!

Irvin H. Cammack was a son of godly parents and was ever an obedient child. His parents said of him that he never gave them an anxious hour. He was a birthright member of Friends, having his membership in the East Whittier Friends Meeting at the time of his death. He experienced conversion when nineteen years of age. Later, when forty-five, he entered into the experience of entire sanctification. His faith in the near approach of the Lord's second advent was very strong, as shown by extracts from the last two letters to his sister. His last words before losing consciousness were, "Waiting for the boatman to carry me over."

He leaves behind his wife, Dorothy, and two children, Lenora and William I., in Tegucigalpa; two sons, Earl E., of Los Angeles, and Robert Walter, of New York City; and a sister, Laura G. Cammack, of Long Beach.

# Quarterly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

## Adult Organized Classes

Bulletin No. 7 December, 1929

### SANTA CLAUS

Just why is Christmas? If some "heathen" would visit your Christmas program, as given by your Bible School, would he call it "exercises," "celebration" or a "commemoration?" Would he know for a certainty that such a person as Jesus was born in Bethlehem or would he judge that some mythological character called Santa Claus was a kind old fellow giving gifts? Where does the Adult Bible Class come in on this? Just here, many persons planning real Christmas programs have reported that "the old folks object to ruling out Santa Claus." What will *your* class do *this year* toward helping *your* Bible School remember Jesus at Christmas time?

### WHAT TO DO AT CHRISTMAS

1. Whatever your class plans, be sure to *give.*

2. As a class resolve each one to place on his giving list some one outside his family, in the home and foreign field.

3. Before you give, investigate so as not to duplicate one place and leave some one else just as needy destitute.

4. For lots of fun, just among yourselves, have a "white elephant" social. Each one brings something he wants to get rid of, all wrapped neatly and the "gifts" are distributed to the people at the social, who, of course, must open them before the whole crowd.

5. Your class can give a substantial gift to the United Budget in cash—over and above all pledges—make it "a second mile" gift .

### NEW YEARS

1. Plan a "Watch Party"—put a note of devotion and Christian service into it.

2. Plan a calling day on New Years Day when every adult in your Meeting who is not a member of your class shall receive a visit.

3. Why not some resolutions as a class? Can you improve any? Aim high but keep within the realm of actual achievement.

4. The first week in January is observed by many churches as "Prayer Week." Your pastor would be delighted to have your class make some suggestions and to offer assistance in conducting the Week of Prayer.

5. Soon after New Years comes Valentine Day. How long has it been since any of your class sent or received a Valentine? There are many opportunities to make a "bushel of fun" at a valentine social.

### OUR FAMILY TREE

90. Friendly—Central Village, Mass.
91. Berean—West Salem—Winston Salem, N. C.
92. Adult—Chester—Wilmington, Ohio.
93. Ruth, the Gleaner—West Branch, Iowa.
94. Friendly Circle—Indianola, Iowa.
95. Elizabeth Fry Philathea — High Point, N. C.

Who will be 100?

### TORONTO, CANADA

The International Sunday School Convention will be held in Toronto, Canada, June 23-29, 1930. Friends had 66 delegates at the World's Sunday School Convention in Los Angeles. How many shall we have at Toronto? The Toronto Convention is to be quite different from the usual conventions. There will be inspiration a-plenty; big speakers, of course, but Sunday School Conventions these days do more than inspire, they instruct. Actually thousands of Sunday Schools are now making surveys and special studies looking toward Toronto. Considerable time will be spent in Toronto in real classes under most outstanding leadership. All this preconvention study and the convention itself will lead up to the formulation of a four years' program of religious education for North America. One outstanding feature will be the celebration of the sesquicentennial of Robert Raikes, the founder of the modern Sunday School. A monument to him is to be unveiled.

Some member of your class in attendance at the Toronto Convention would be great for all of you. What about it?

### "HIGH BROW STUFF"

Two pastors, one an "easterner" and one a "westerner," have recently written stating that too much of the material sent out to our Bible Schools was too academic. No doubt they are correct. It is next to impossible to sit behind a mahogany desk and know the peculiar needs of the more than six hundred Bible Schools in the Five Years Meeting—it just can't be done. Now here is where we get even. You tell us what are your most pressing problems—say five of them. Tell us what you are trying to do to solve them. Tell us how we can help you. Your Bible Class has some difficulties unsolved and has solved some. Maybe some one will send us just the thing you need and you will send us just what some one else needs. Try it once.

### ADULT EDUCATION

Too old to learn! Forget it! Never too old to learn if you only think so. Of course, instead of teaching an old dog new tricks you had better get a new dog, but you are not a dog.

Not long since, Newton D. Baker, formerly of President Wilson's cabinet, said: "The educational life of a nation cannot be served adequately under an educational scheme which assigns all the resources of education to the use of the child, the adolescent and the small minority who can avail themselves of graduate or professional training."

Adult education is an essential. Are there any adults in your community who are illiterates? Does your Bible Class have any responsibility toward such? Do you conduct your Bible Class on the level of adults or are you going over the same questions which have been considered over and over and without stimulating good, hard thinking.

### ORGANIZED CLASS, NUMBER 53

The Helping Hand Class of Cherokee, Oklahoma. There are 30 regular attenders. During the last year this class raised $14.23 for Missions, $26.50 for local church expenses, $69.00 for home social service work and $4.68 for flowers, a total of $114.41. Visits were made to the sick numbering 883, while trays of food were distributed to the number of 163 and 17,186 pages of literature were distributed. No wonder they are named Helping Hand!

### HORACE COLEMAN

Horace Coleman is an Adult Friend. Gets some of his mail at Bloomingdale, Indiana. He has recently retired from the General Secretaryship of Japan. Some of you adults know Horace and will be interested in this news item sent out by the World's Sunday School Association. You see, Horace worked himself out of a job over in Japan by training up native workers to take his place. Not a bad thing for adults to do, by the way.

We might all train up some "natives" to take our places.

"Mr. Coleman concluded his work at the time of the National Convention of the Japanese Association which met at Osaka. Heartiest expressions of appreciation were given Mr. Coleman and he was signally honored in being elected Honorary Secretary for life of the National Sunday School Association of Japan.

Mr. Coleman was a Friends missionary for six years. He served the Friends Mission and the World's Sunday School Association jointly for six years and has given full time to Sunday School work since 1915, thus completing twenty years of service in Japan.

It was constantly the policy of Mr. Coleman to work through the National Association of which he was the Educational Secretary. He was the effective leader in organizing and promoting the summer training schools at Karuizawa and Shimonoseki. He rendered effective service in the preparation of the eleven years of indigenously written graded lessons for the Sunday Schools of Japan. He started the *Aozora*, a monthly paper for young people, developed the teen-age movement and the Daily Vacation Bible Schools.

## THIS REPORT IS GOOD ALL THROUGH

This world was made very real and very near to Friends of New York Quarterly Meeting held at Glens Falls, New York, November 12 and 13. Our dear Friend, Abram S. Underhill, gave on Tuesday evening one of his Friendly travelogues — Friendly Travels in the Far East. It was a description of a trip of 1,000 miles up the Irrawaddy River in Burma and to Siam and Indo-China. This Friend has traveled within the last ten years nearly half a million miles. He has made contacts with all kinds and types of people the world over. He tells folks wherever he speaks that this is a friendly world and filled with good people. It makes us wish that more of the other 999,999 Americans who visit all parts of the world each year could catch some of his Friendliness. It would make it easier for Mr. Hoover and Mr. MacDonald to make practical their ideal.

On Wednesday morning our thoughts were concentrated on a particular phase of the world problem—our Mission Field in Africa. We can remain at home and still make a contribution in interest, understanding and money through the Mission Board. Margaret Parker described and interpreted the work of the Mission in a clear and impressive way. If Abram Underhill impressed us with his friendly contacts and his conviction that the world is fundamentally good, Margaret Parker gave us a shining example of one who has tackled a hard job and is doing it well with a glowing joy.

And then, right on top of these two thrilling addresses comes Elizabeth Hazard with her joy-killing statements about the Mission Board being $22,000, or something like that, in debt, and that the Missions corps in some cases were almost ready to forget all about one year's salary and begin paid-up on a new year. This is not quoting Elizabeth Hazard verbatim, to be sure, but is rather an honest mind analyzing the situation. It is hardly possible to remain on the mountain top while there is suffering, ignorance and broken humanity inhabiting the valleys. Rather let us raise the valleys to the level of the heights. To pay the price in Missions interest and financial support is the only way to get rid of the joy-killing Missions Secretaries. Then we can all dwell on the heights in the blessed presence of Abram Underhill and Margaret Parker. And Elizabeth Hazard will be one of the most blessed.

A period of intercession was observed in behalf of President Hoover that he might be given wisdom and strength to carry through the high aspirations to which he has set his hand. A letter was directed to be sent to him pledging our loyalty and our prayers in his behalf.

# FIRESIDE CHATS

GOOD EVENING, FRIENDS! How very kind of you to invite me to come into your home and rest a while in this comfortable chimney corner chair, and toast my shins by your open grate!

It is getting colder outside this evening, but we may expect cold weather now, for we are near the end of November, and the Thanksgiving season is here.

I was just thinking as I came along the way the many things that have taken place during the year that give special cause for Thanksgiving. You see, one naturally recounts the blessings and benefits that have been directly in line with the various things in which he is most interested, and, of course, I have been thinking over the many encouraging things that have taken place in connection with the missionary activities of Friends of the Five Years Meeting.

Of course you are aware that the Indian work is of special interest at this time. The whole program of Indian welfare is being reorganized under the direction of the new Commissioners, Chas. J. Rhoads and J. Henry Scattergood, two Philadelphia Friends. How thankful we should be to know that the work at our various mission stations can move forward with the assurance of a sympathetic attitude on the part of officials under governmental appointment.

And, by the way, had you heard of the developments within the past year in connection with our work in the Big Smoky Mountains of Tennessee? Well, you know Fred McMillin has been added to the working force and the Women's Missionary Union is taking on the added responsibility of his full salary. Then an addition has been built to the Farr's Chapel Meeting House—and a new meeting house built at Three Points—and I heard just the other day that Edward and Daisy Ransome are having some much needed improvements made at the Oak Grove Manse by the addition of another room to the second story. Edward Ransome is certainly the right man for such work. He is a preacher-farmer-carpenter and handy man. I wish you could go down there some time to visit that work.

You say you saw something in THE AMERICAN FRIEND about the Glenleigh Home for boys in Jamaica. Well, you don't know what a great blessing that Home has been even in this short period of its operation and how thankful we are that Paul and Margaret Michener are there to supervise that home. And, oh, yes! Have you heard about Happy Grove School. Every bit of available space filled with boys and girls and the school year starting off the best ever. How thankful we should be for national leaders like Montclair Hoffman, who is a valuable asset to our Jamaica work. We are so thankful that a number of national workers are gradually assuming places of responsibility.

My, how time flies when you get to visiting with people who are interested in the things that are of greatest concern to one. It is getting late and I must be going. So glad the children were home this evening. Thanks, children, I will come again soon and tell you more about our missionary work. I know you will have a great Thanksgiving with all the family at home. How thankful we should be for all the blessings that have come to us and also for the privilege of sharing blessings with other people.

There, thanks. Don't keep the door open too long—that wind is certainly cold. Good night!

CHIMNEY CORNER GUEST.

# QUAKERDOM · AT · LARGE

Homer L. Cox, a prominent minister of Ohio Yearly Meeting, died at Cleveland on November 19 following an operation for appendicitis.

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James and Eleanor Ballard Thorp who have been in Wyoming for some time are arranging to spend the winter in Porto Rico, where James will be engaged in government soil survey work.

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We have just learned of the death of Richard J. White at Baltimore on Friday, November 22. He was a substantial member of Baltimore Yearly Meeting and a loyal supporter of the Five Years Meeting—a warm hearted, sympathetic Friend whose death will be widely mourned.

* * * *

Charlotte E. Vickers , representing Friends as a Vice President of the Council of Women for Home Missions, has been appointed by the Council with Mrs. Orin Judd, the Chairman, and Miss Florence E. Quinlan, the Executive Secretary, as three representatives at the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America to be held in Chicago, Illinois, December 4, 5, and 6.

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Robert C. Jones, eldest son of Sylvester and May Jones, is now engaged as a boys' worker at Henry Booth House, a social settlement in the notorious "valley" of the Near West Side in Chicago, Ill. In addition to his work in directing boys' activities he is doing neighborhood work among the Mexican immigrants and is continuing a study of their life and problems in which he was engaged during the past year.

* * * *

Max I. Reich and his wife of Philadelphia, Pa., are spending November and December in California. He was the speaker at the meeting of the John Woolman Club in the Friends Meetinghouse, Berkeley, November 2. Introduced by Peter Guldbrandsen, he spoke of the rise of the Quakers and of the underlying unity of the work of all Friends. Arrangements have been made for holding series of special meetings in various parts of the state.

* * * *

Gurney and Elizabeth Binford arrived safely in Tokyo, Japan, on November 8, according to word received by Mrs. Binford's mother, Kate C. Schneider, of Richmond. They return to their mission work at Shimotsuma, about fifty miles from Tokyo, after a furlough of sixteen months spent in the United States and Canada. For thirty-five years Gurney Binford has been a missionary to Japan, his wife sharing the work with him during the last thirty years. When they must retire from active work they plan to spend the evening time of life in the sunrise kingdom, the land of cherry blossoms.

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Frederick J. Libby, Executive Secretary of the National Council for Prevention of War, Washington, D. C., writes of a remarkable combination book offer they are making to readers interested in promoting world peace. A complete library of peace information, as the excellent testimonials declare, is the book, "Between War and Peace," by Florence Brewer Boeckel. The great war novel of all time is "All Quiet on the Western Front," by Erich M. Remarque, and "War!" Behind the Smoke Screen," by William C. Allen, is a popular exposure of war which one reads from cover to cover at a sitting. The three together supplement each other remarkably, and they have been fortunate enough to be able to make all three books available at a little more than the price of one.

* * * *

"Pendle Hill" has been chosen as the name for the new Quaker school of which Henry T. Hodgkin is the director. An article by him appearing in this issue of THE AMERICAN FRIEND develops the historical association of the name and its significance for this purpose. It is of interest to hear that Rufus M. Jones has, in recent months, discovered some new material which makes Pendle Hill seem far more important as a birthplace of the Quaker movement than has been imagined. Decided progress was made in this development in connection with the month's visit of Henry T. Hodgkin in the early fall. He was able to confer with Friends in different centers from Boston to Richmond and Oskaloosa and was greatly impressed with the interest in the enterprise which he discovered. A very encouraging beginning has been made in financing and adequate launching of the undertaking. Three-fourths of the initial guarantee fund required is assured. The fall of 1930 is set for the opening of the school. At the start a one year's course of a graduate nature will be offered. For information write to Joseph E. Platt, 20 South Twelfth Street, Philadelphia, Pa.

* * * *

Earl A. Rogers, a member of the Junior class, who has been a student at Nebraska Central College for the past three years, has won first place in a statewide contest held in Omaha during the week of November 4-8, and has thus made happy the faculty and students of Nebraska Central, together with the people of Central City and Merrick County. The purpose of the contest at the Seventy-fifth Anniversary of Nebraska was to select the best young citizens between the ages of sixteen and twenty-one, each county holding its local contest and being represented by a young man and young woman. More than ninety contestants from forty-seven counties participated in this final contest. To each was given a series of rigid contests, including character, physical, mental, personality, and participation in local community and religious activities. After having taken these various tests and examinations, Earl Rogers had the highest average of any young man competing and was chosen by the committee as the outstanding young citizen from among the young men competing in the state. He is the son of J. E. Rogers, a Central City contractor, a graduate of Central City High School, and intends to take up the study of medicine next year at the University of Nebraska. Appreciating the splendid record, his friends rejoice with him and his parents in this signal honor which has come to him.

* * * *

The Friends Historical Society at Friends House, London, has recently issued one of two parts of "Pen Pictures of London Yearly Meeting, 1789-1833," from the diaries of Richard Cockin, James Jenkins and others. They are voluminously edited by Norman Penney and are invaluable to any student of Quakerism for the fresh light they throw on a rather dim period. Wit and pathos and devotion of spirit are all conspicuous.


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**THE AMERICAN FRIEND**
**Richmond, Indiana**

In 1792 a certain Joseph Woods (the ancestor of Frank Theodore Woods, the present Bishop of Winchester) is quoted as saying: "Our Yearly Meeting has been conducted with much moderation and harmony. Luckily we had no Americans to tell us what the practice is in their country, and our Irish brethren seemed contented to eat of the Fat of the Land without murmuring. The women (I ask pardon, I mean our women Friends) sent no proposals of innovation. They told us, however, as usual, that the Lord had owned them, which, being so often repeated, seems to imply a fear that they should find no owner." This tendency to snub women Friends seems peculiar, though it has its parallel at Oxford and Cambridge. Anna Price records in 1793 that she and Martha Routh, after telling the men how the Women's Meeting had been conducted and being praised for it, "were followed out of the meeting by a certain young man who was fearful we should be too much set up and convey too much encouragement to Women's Meetings. He spoke to M. Routh, who was a match for him. I said nothing, but was painfully sensible that the life which was in Christ, and may also be in us, was not so in dominion in the Men's Meeting as I thought we had witnessed it. Painful is the jealousy of men Friends."

## NEWS OF OUR MEETINGS

Penn Quarterly Meeting, including Denver, Boulder and Deer Trail meetings, was held at Deer Trail, Colorado, November 10 and 11. The subject for discussion at the Meeting on Ministry and Oversight, Saturday morning, was "Constructive Evangelism." Allie J. Bales of Deer Trail introduced the subject with a definition of evangelism, and was followed by Errol Elliott on evangelism from the standpoint of history. Isaac N. Stanley, the new pastor at Denver, discussed modern methods of evangelism. Samuel Heath is clerk of this Meeting. Isaac Stanley also spoke on Saturday evening on "Law Observance and Enforcement." It was a real treat to have Charles O. Whitely of the Mission Board present, whose messages were of a deep spiritual warmth as well as helpfully enlightening on the work of the Five Years Meeting. He gave an hour to informal discussion of the All-Friends Conference, which was deeply appreciated by Friends listening in and questioning. The Quarterly Meeting voted its thanks to the Mission Board for the presence of Charles O. Whitely and its assurance of continued support of the program of the Board. The leadership of Isaac Stanley, who recently came from Seattle, Washington, is deeply appreciated by Denver Friends. His messages were attentively received by the Quarterly Meeting.

Bear Creek Quarterly Meeting was held at Des Moines, Iowa, November 9-10, with a good attendance from the various monthly meetings. On Sunday afternoon a strong peace address was given by Dr. Stoddard Lane, pastor of the Plymouth Congregational Church here. He spoke as one with authority, having seen service in France during the war. Tribute was paid to Joseph Coleman, a member of the Des Moines Meeting, who died at Boone, Iowa, last month. Previously he had been a member of Oskaloosa Meeting. His work in Des Moines had been mainly among his own people, but in earlier years he had done much evangelistic work in Iowa, Nebraska and Kansas Yearly Meetings. His early life was spent in slavery.

* * * *

The Auditorium of the Union Street Friends Church, Kokomo, Indiana, was filled with an appreciative audience on Sunday evening, November 10, when the Literature and Peace Committee, of which Enid Maris is chairman, assisted by the pastor, A. Ward Applegate, sponsored a special Armistice Day service. In keeping with the general belief that we are approaching the day of permanent international peace, the program presented some phases of the present outlook in the field of international relations. The Sunday school orchestra played two selections, which were followed by a brief memorial in honor of those who have made the supreme sacrifice for the uplift and benefit of mankind. So impressive was this part of the service that tears coursed down the faces of many present. Marian Howell and Juanette Reed sweetly sang "We've a Story to Tell to the Nations." Cebren Joyner and Lilith Farlow, teachers in the high school, the former clerk of the Monthly Meeting and the latter reading clerk of Western Yearly Meeting, gave short addresses on "Modern Statesmen and the Peace Program," and "The Churches and the Peace Program." A. Ward Applegate gave his oration, "Target Practice," with which he won the state inter-collegiate oratorical contest last April and placed second in the national contest a few weeks ago. A deep impression of the subject of peace has been made upon the minds and hearts of many present.

* * * *

The members of Raleigh Monthly Meeting, Raleigh, North Carolina, are anxious to learn of any Friends now residing in Raleigh or its community who are members of any other meeting. They ask and urge the clerks of meetings to send names of such persons to Ellen Raiford Glenn, 57 Greenwood Street, Raleigh, North Carolina.

* * * *

Fall Creek Friends Church in Wilmington Yearly Meeting closed a three weeks' evangelistic campaign, with Ralph D. Perry of Londonderry, Ohio, as evangelist. His messages were very spiritual as well as educational and were given in a spirit of love, which resulted in much good being done. There were four conversions and thirty-four testified that they had taken forward steps during the meetings.

* * * *

Bloomingdale Quarterly Meeting was held at Bloomingdale, Indiana, November 16-17, with a good degree of interest in the various sessions, although no minister from outside the Quarterly Meeting was in attendance. In the hour for worship on Saturday forenoon, a very helpful message was brought by Noah Dixon, pastor at Tangier and Rush Creek. Following the basket dinner at noon, the regular business session included interesting talks from the leaders of departmental work, each setting forth the plans for the year's work. Sibyl Haworth spoke for the evangelistic department, Leona Stout for the missionary department, Leland Chapman for religious education, and Bessie Benson the Young People's division. On Sunday, Lyman Cosand, pastor at Bloomingdale, gave an excellent presentation of the Biblical basis of foreordination, showing the spiritual meaning of this much discussed theme. On Sabbath evening the missionary department was in charge, with an


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illustrated lecture on Friends missions in Palestine. In addition to the above mentioned pastors, Sibyl J. Haworth is serving Coloma as pastor, and John Myers, Benson Chapel and Providence.

* * * *

On the evening of November 15 a community father-son banquet was held at Bloomingdale under the leadership of Lyman G. Cosand, assisted by pastors from the M. E. and Christian churches. The Ladies' Aid societies of the three churches provided a satisfactory repast to over 160 men and boys. The program which followed was full of sense and nonsense and was much enjoyed by those present. Armistice Day was fittingly observed in the Bible school and with a special message by the pastor, L. G. Cosand, in the meeting for worship.

* * * *

The meeting at Greenfield, Indiana, observed "Prayer Day," when the concerns and aims of the departments of church work were presented by some member of the committee. A very earnest message on the work of the church was given by the pastor, Eliezer Partington, the keynote being "Prayer is the hand that moves the world, but the fingers of that hand are consecrated men and women." The annual "Thank-box" opening of the missionary society was held with Mrs. Howard Holt on November 19, the Superintendent of Stewardship, Alice Bundy, having charge of the program. This society is planning a white gift offering at Christmas time, and will use the study course arranged by Friends Mission Board. At Walnut Ridge Quarterly Meeting held here, November 9, THE AMERICAN FRIEND was presented by Mary Addison with a clever poster impressing her audience with how much they miss if they do not read our church paper. The pastor will deliver the message at the city union Thanksgiving service.

* * * *

The Friends Meeting at Dublin, Indiana, is progressing nicely under the leadership of their new pastor and his wife, John I. and Edna Wright. They are attempting to work out the program on spiritual activities recommended by the Yearly Meeting, and the meeting is responding in a helpful way expectant of satisfactory results. A reception was held for them in the church, at which the Methodist pastor and others, together with the congregation, assured them of a hearty welcome to the meeting and to the community. Plans are being made for some changes in the meetinghouse to provide more rooms for the Bible school students.

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The more things are interpreted as spiritual, the more they are found to be real.—LORD HALDANE.


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## FOUNTAIN CITY ITEMS

This autumn, Friends at Fountain City, Indiana, have been unusually favored with visits from returned missionaries. Carrie B. Davis, from Cuba, spoke at the missionary society and showed curios. Her husband, Merle Davis, spoke at Quarterly Meeting. Arthur B. Chilson, from Africa, gave a stirring message and described developments in that country. Sada Stanley, from Jamaica, attended Monthly Meeting and answered many questions following her talk on interests in Jamaica. The last was Margaret R. Parker, on furlough from Africa. As this was her birthplace many were anxious to hear her and the Methodist pastor came with his congregation. On another occasion Miss Stratton, from Milwaukee, Wis., told of her social service work in that city.

On Rally Day more than two hundred were present when each of the younger classes had an exercise. There was special music, and altogether it was an inspiring occasion. Temperance, peace and missions are features in the general exercises each week and usually some class is responsible for the devotional exercises. An impressive service at prayer meeting one evening was a meeting on the basis of silence without a prearranged program when several gave helpful talks. Another evening the delegates to Dewart Lake gave an interesting report. The young people have been active in raising money for Quaker Haven. On November 10, at the evening meeting, they demonstrated "Ideals Worth Living For" in short talks interspersed with good music. By a candle light service their new officers were impressively installed. As this was Armistice Day, the peace committee arranged for several to read or talk about peace clippings before Margaret Parker's address. In the afternoon the temperance committee conducted a splendid township meeting, in which six schools took part.

Church night was observed on the preceding week with a supper in the basement of the church, about two hundred being present. Monthly Meeting business was followed by committee reports. Never in the history of the meeting has individual responsibility been felt by so many as now which results from a special concern of the pastor, Austin Osborne. As superintendent of evangelistic work in the Quarterly Meeting he is directing a campaign of united work in which the pastors of the several meetings will share. Meetings began at Arba on November 13 and will continue over two Sundays. Similar efforts are being planned for Fountain City, Williamsburg, New Garden and Webster. It is hoped that the entire Quarterly Meeting will feel the responsibility and cooperate at each place as far as possible.

## CORRECTION

With apologies to our Cuba and Jamaica friends.

In the November 7 issue of THE AMERICAN FRIEND there appeared in connection with the article, "Cuba's Home Missionary," the picture of Beatrice Giles of Jamaica instead of Nena Hernandez. The above is the correct picture of the latter.—Alta L. Jewell.

## BIRTHS

ALLEE—To Hermon and Lavinia Allee, San Francisco, California, March 5, 1929, a daughter, Herma Ruth.

## MARRIAGES

CARTER-TOBIAS—At the home of the bride's parents on a farm south of Menlo, Iowa, August 13, 1929, Clara M. Tobias and Weir C. Carter. Anna Albery, minister.

## DEATHS

CARTER—At the Good Samaritan Hospital, Kokomo, Indiana, October 20, 1929, after an illness of three weeks from a fractured hip caused by a fall, Sarah C. Carter, in her eighty-first year. Born in Decatur County, the daughter of William and Mahala Fix, she was married to John B. Carter in 1869, and moving to Kokomo became a member of Union Street Meeting. She was an elder for many years and teacher of the Esther Pritchard Bible Class, a member of the Missionary Society, the Ladies' Aid, and the W. C. T. U. She is survived by three sons and two daughters. Funeral service at Friends Church was in charge of Lewis Stout, assisted by A. Ward Applegate. Interment in Crown Point cemetery.

COX—At Lawrence, Kansas, Albert L. Cox, aged 79 years. Born in Indiana, he was a lifelong member of Friends and ever faithful in attendance at meetings. In boyhood he came with his parents to Lawrence and has long been instrumental in promoting the activities of the church. He has left his home for a parsonage and a nice sum of money to repair the church building. For several years he was a member of the board of trustees of Kansas Yearly Meeting, and in the activities of life he has stood for the right.

WHITE—At her home in Whittier, California, October 16, 1929, Mary J. Taylor White, daughter of Joshua and Mary C. Taylor of Tecumseh, Mich., in her seventy-seventh year. She graduated from the Raisin Valley Seminary and spent two years at Earlham College and was graduated from the Cleveland Bible Training School. She came to California in 1909 and for twelve years was a member of Pasadena Meeting. She was married to John R. White in 1921, and after a summer in South Dakota they have resided at Whittier, where she was actively interested in the work of the church, especially in the Bible school and in missionary enterprises.


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## DAILY BIBLE READINGS

Lesson for December 8. Helping Neighbors in Need. Matthew 25:31-46.

*Golden Text:* Thou shalt love thy neighbor as thyself. Leviticus 19:18.

M. Who is my Neighbor? Luke 10:25-37.
T. Neighborliness a Touchstone of Character. Matt. 25:31-46.
W. Personal Religion and Social Service. Jas. 1:19-27.
T. Just Conduct toward Neighbors Required. Lev. 19:9-18.
F. Helping Neighbors in the Way of Life. Acts 8:26-39.
S. The Social Effects of Salvation. Acts 2:37-47.
S. God's Way of Loving Enjoined. Luke 6:27-36.


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## LOCAL MEETING DIRECTORY

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**CINCINNATI, OHIO**
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

**DETROIT, MICHIGAN**
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

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